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and *incubus* in their own experience as inquisitors. Had it not come out in forty-eight trials under their jurisdiction, and by the confessions of the women themselves, that they had practiced cohabitation with demons for from ten to thirty years?

The reader rises from the perusal of this vivid presentation, thankful to God for the better times in which it is the lot of this generation to live, and convinced that our modern enlightenment, mixed with some unbelief, much to be lamented as the unbelief may be, is immeasurably better than the mediæval faith with the horrible delusions plastered on to it, which the church sanctioned, and the gory persecutions which it mistakenly organized and mercilessly pushed.

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THE DAWN OF THE REFORMATION. By HERBERT B. WORKMAN.
Vol. I: The Age of Wyclif. London: Kelly, 1901.
Pp. xv + 310. 2s. 6d.

READERS of Workman's pleasant volumes on *The Church of the West in the Middle Ages* will be glad to have another volume from his pen. In the treatment of such a subject as the dawn of the Reformation the author has an opportunity to follow the converging lines of influence to the meeting-point and to group his materials around a few great characters. This first volume is concerned with the age of Wiclif and the events that led to this age. In a popular style the author traverses the whole field of Wiclif discussion. He realizes from the beginning that Wiclif and his age are not well understood. For instance, the best edition of his English works, by Arnold, he thinks needs a careful revision. He almost entirely despairs of an entirely satisfactory edition of the English works. He believes that the student is much safer in the use of his Latin treatises, which, in his opinion, are well authenticated. He has "a deep suspicion that Wyclif was rather the head and inspiration of a school of workers than himself actually responsible for all that passes under his name." The inconsistencies of the great man are distinctly seen, and he says that to make him consistent would require the constant use of the pruning knife.

But do we want to make him consistent? Do not the inconsistencies in his various writings show the profound consistency of a great man earnestly seeking the truth, ever coming a little nearer to it, and with each step modifying his views until at last the views of his

later life squarely contradict the views of his earlier life? Real consistency does not consist in always saying the same thing, or in always saying things that harmonize. It rather consists in such modifications, or even radical changes, of view as come with larger and clearer light.

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TEN NEW ENGLAND LEADERS. By WILLISTON WALKER. New York: Silver, Burdett & Co., 1901. Pp. 471. \$2.

THIS volume contains ten lectures recently delivered on the "Southworth Foundation" at Andover Theological Seminary. They are a distinct contribution to the history of Congregationalism in New England. Professor Walker leaves Hartford Theological Seminary to become Professor Fisher's successor in Yale Divinity School. By his *Creeeds and Platforms of Congregationalism, History of the Congregational Churches in the United States*, and these "Southworth Lectures," together with his service as an instructor, he is entitled to be regarded, with the possible exception of Professor Fisher, as the most competent living historian of American Congregationalism. Moreover, his later work on *The Reformation* in the "Ten Epochs of Church History" has been justly pronounced the best among ten volumes of very unequal merit. His volume, like that of Professor Fisher on the same subject, should be in the hands of every English-speaking student of the Protestant Reformation.

In the *Ten New England Leaders* we have not simply valuable biographical sketches of important men: each man represents a type of doctrine, life, polity, or practical activity which contributed to an organically connected history; and the history of American Congregationalism is a foremost element in the religious history of the country.

The ten leaders are: William Bradford, the first governor of Plymouth colony; John Cotton, the leading minister of the Puritans in Boston; Richard Mather, who formulated the principles of Congregationalism; John Eliot, the apostle to the Indians; Increase Mather, president of Harvard College, and Cotton's successor to Puritan leadership; Jonathan Edwards, the great theologian of the eighteenth century and of all American history; Charles Chauncey, the opponent of Edwards's doctrine and methods; Samuel Hopkins and Leonard Woods, typical theologians; and Leonard Bacon, one of the most versatile and forceful personalities of his generation.